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Serious Call
TO THE
QUAKERS,
INVITING
THEM to RETURN
TO
Christianity,

The Third Edition.

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B. Aylmer, at the Three Pidgeons in
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THIS sheet of Paper doth set before you some of the many vile and monstrous Doctrines, Principles, and uncharitable Sayings of the chiefest and most noted of your Teachers: Faithfully collected out of their own Books, the Titles and Pages whereof are set down in the Margin, and most of them are attested by Eight Ministers of the Church of England, of known Integrity and Judgment; whose Names hereafter follow. You are earnestly requested as you regard your Eternal Salvation, to consider them, and with Prayer to Almighty God to enable you by his good Spirit to compare them with the Holy Scriptures, by which you may clearly see that your Teachers have led you quite off from the Principles of Christianity, without the Faith of which ye have no ground to expect Salvation. It is hoped that if you will duly and well consider these things you will not only renounce your Teachers Errors, but gladly embrace the Doctrine and Religion of Christianity, to which you are hereby sincerely exhorted.

Concerning their pretended Infallibility and discerning of Spirit, and Equality with God

OUR giving forth Papers, or Printed Books, is from the immediate eternal Spirit of God, to the shewing forth the filthy Practices of the Worlds Teachers, &c.

G. Fox and R. Lubberthorn,
Truth's Defence
p. 2.

And thou and you, all that speak and write, and not from God, immediatly, and infallibly, as the Apostles did, and Prophets, and Christ, but only have gotten the Words, you are all under the Curse in another Spirit ravened from the Spirit that was, in the Apostles.

G. F. Great
Mystery. p 98.

G. W. Truth
Defend, p. 24.

Do not you *George Whitehead* Blasphemously take to your self an Attribute of God, while you pretend ordinarily to know the Hearts of Men. And tell Mr. *Townsend*, (*Minister of Norwich*.) in the second Page of your *Ishmael*, that the Light of God is departed from his Conscience.

George Whitehead Answers, I take no Attribute of God to my self, but what God hath given me, by whose Gift I witness that promise fulfilled in me, we shall discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not, *Mal. 3. 28.* Observ. This in *Mal. 3. 28.* or any other place of Scripture proves not that any Man shall have one of God's Attributes given them to know Men's Hearts.

G. F. G. Mist.
302.

The Quakers can discern who are Saints & who are Devils, and who are Apostates without speaking ever a word.

G. F. Saul's Errand, p. 8.
Francis Howgills Works,
p. 232.

They that have the Spirit of God, (*which all the Quakers say they have*.) are equal with God, He that is joyn'd to the Lord, is one Spirit; there is Unity, and the Unity stands in Equality it self.

Concerning the Scriptures.

Great, Mist.
p. 89.

George Fox says, The Scriptures are not Infallible nor Divine, but Humane.

W. Penn. in his Quak. a new Nick-name for old Christianity
p. 71.

No Command in Scripture is any farther obliging upon any Man, then as he finds a Conviction upon his Conscience, otherwise Men should be engaged without, if not against Conviction, a thing unreasonable in a Man. (Note, According to this there can be no Sins of Ignorance.)

J. Parnel Shield of Truth, p. 11.

He that saith the Letter is the Rule and Guide of the People of God is without, feeding upon the Husk, and is ignorant of the true Light.

G. W. and W. P. Serious Apology
p. 49.

The Question being put, whether the Quakers

esteem their speaking to be of as great Authority as any Chapter in the Bible.

George Whitehead Answer, That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater.

How can, or dare any say, without the highest blasphemy, that the Scriptures is the Word of God. If ever you own the Prophets, Christ, or the Apostles, you will own *our Writings* which are given forth by the same Spirit and Power.

You are in the *Witchcraft*, who observe Commands from without from the Letter.

So Dust is the Serpents Meat, their Original is that Dust, which is but the Letter, which is Death; these Serpents feed upon Dust, which feed upon all these carnal things, and their Gospel is Dust, *Matthew, Mark, Luke, and John*, which is the Letter: the cursed Serpent is in the Letter, *R. Hubert Thorn's Words, Truth's Defence*, p. 102.

Concerning the Trinity.

—The Three Persons which thou dreams of, which thou would divide out of one, like a *Conjurer*, are all denied, and thou shut up with them in perpetual darkness for the Lake and Pit, for thou hast no scripture that mentions any such things.

Since the Father is God, the Son is God, and the Spirit is God (*which their Opinion necessitates them to confess*) then unless the Father, Son, and Spirit be three distinct nothings, they must be three distinct substances, and consequently, three distinct Gods.

That frequent, but impertinent distinction, that God is One Substance, but Three in Persons, or Substances — A most absurd Blasphemy. — They the *Trinitarians* must necessarily conclude their Kind of Trinity a Fiction.

G. Bishop.

Mene Tekel p. 22

G. Fox Answer to the Westmorland Petition p. 30.

E. B's Works.

G. F. News out of the North

p. 14. and in

Several Papers

given forth by

the Quakers.

p. 45 & 46.

G. Whitehead,

&c. in *Ishmael*

and his

Mother cast out

In Answer to

Mr. Townsend

p. 10.

W. Penn his

Sandy Foundation,

p. 12, 13

15.

It's requisite I should inform the Reader concerning its Original: Thou may'st assure thy self it is not from the Scripture, nor Reason, since so expressly repugnant.—It was *conceived in Ignorance* brought forth and *maintained by Cruelty*.

G. F. Great
Mist. p. 246.

The Scriptures do not tell People of a Trinity nor Three Persons, but the *Common-Prayer-Book* speaks of three Persons, brought in by the Father the Pope.

Concerning Christ and his Blood, &c.

W. Penn *Serious Apol.* p. 146

That the outward Person that suffer'd was properly the Son of God, we utterly deny.

C. A. *Sword of the Lord Drawn* p. 5.

Your *imagined God* beyond the Stars, and your *carnal Christ*, is utterly denied.—To say Christ is God and Man in one Person, is a Lye.

G. Fox *Great Mystery* p. 250

The *Devil was in thee*, thou sayest *thou art saved by Christ without thee*, and so hast recorded thyself a *Reprobate*.

G. F. G. *Mystery*, p. 28

The Light which every Man hath that cometh into the World is *sufficient to Salvation*, without the help of any other *Means or Discovery*.

G. W. *Antidote*, p. 28

The Light within (*all Men*) is sufficient for Salvation without any thing else.

Stephen Crisp
Collection, p. 160.

And this Light in thee, wherewith thou art Enlightened is the *Life of Jesus*, John 1.4. Which he hath given a *Ransom for Man*, that was not Natural, as some foolishly imagine; for if it were Natural, it could not be a Ransome for Man out of Sin.

Will. Bayley's
Works, p. 600.

The Apostle Preached Christ the Word nigh in the Heart, and in the Mouth, and the ingrafted Word which is able to save the Soul. *So he did not Preach a visible Christ with Flesh and Bones*, as you do —And Paul Preached God that made the World that was not far from every one of us, the

invisible

visible God; but you Preach a visible Man with Flesh and Bones, at a great distance from all People above where the Sun, Moon, and Stars are.

G.W. says, the Righteousness which God effects in us is not Finite, but Infinite. *Voice of Wisdom, p. 36.*

Faith in Christ's outward Manifestation, a dead-Poison these latter Ages has been infected with, the Destruction of Godly Living. *W. P. Quaker, New Nick. p. 6.*

Christ's coming in the Flesh was but a Figure. Faith in Christ without Men is contrary to the Apostles Doctrine. *G.W. Truth Defending the Quakers, p. 22.*

This we deny, viz. Justification by the Righteousness which Christ hath fulfilled in his own Person for us (wholly without us) and boldly affirm the Name of the Lord to be the Doctrine of Devils, and an arm of the Sea of Corruption, which do now deluge the whole World. Observ. *The Words* wholly without us) relate to the meritorious Cause of Men's justification before God; for which God doth justify them which is the Righteousness of Christ's Person, his most holy and perfect Obedience unto Death, and shedding of his most precious Blood, and that was wholly without us, and that was the true state of the Question betwixt W. Penn and his Opponent, and is here deny'd by W. Penn. *W. P. Serious Apol. p. 148.*

Death came by actual Sin, not imputative; therefore Justification unto Life came by actual Righteousness, not imputative. *W. P. Id. 148.*

Christ (in us) offereth up himself a living Sacrifice to God for us, by which the Wrath of God is appeased to us. *Light of Life P. 44. Vindicated by G. W.*

The Blood of Christ was no more than the Blood of another Saint. *Eccle's Letter to R. Porter.*

It is confessed that God by his own Blood purchased to himself a Church, *Acts 20. 28.* Now *G. W's Light of Life. p. 36.*

Blood of God, or that Blood that relates to God must needs be *Spiritual*, he being a Spirit, and the Covenant of God is Inward and Spiritual, and is the Blood of it.

E. B's Works,
p. 272

The Suffering of the People of God (*that is Quakers*) in this Age, is *greater Suffering and more unjust, than in the Days of Christ, or of the Apostles, in any time since.* What was done to Christ or the Apostles, was chiefly done by a Law, and great part by the due Execution of a Law, &c.

Concerning Baptism and the Supper.

W. P. Reason
against Rail-
ings p. 108.
109.

I affirm, by that one Scripture [*Heb. 9.* 10] Circumcision is as much in force, as *Water-Baptism* and the Paschal Lamb, as *Bread and Wine*, they were both Shadows, and both elementary and perishable.

And we can testify from the same Spirit, by which *Paul* renounced Circumcision, that they are to be rejected, as not now required.

E. B's Works,
p. 109. 191.

To say that sprinkling Infants with Water is Baptism into the Faith of Christ, is the *Doctrine of Devils.*

G.F. News, out
of the North p.
14.

Your Baptism and Sacraments as you call them, and *all your Ordinances*, and Churches, and Teaching, it's *Cain's Sacrifice.* Their Sacrament, as they call it, is Carnal. Their Communion Bread and Wine is the *Table of Devils*, and *Cup of Devils.* The Book out of which this passage is taken, is Intituled, *News out of the North, Written from the Mouth of the Lord, from one who is naked, and stand-
ed before the Lord clothed with Righteousness, who
Name is not known in the World, risen up out of the
North, which was Prophefied of, but now is fulfilled
called,* George Fox.

Concerning the Resurrection.

utterly deny that this Text. 1 Cor. 15. 44. *W. Penn. in his Invalidity of J. Falde's Vidication, p. 369.*
From a natural Body, it's raised a spiritual Body,
 is concerned in the Resurrection of Man's Body at all. But the two States of Men 370.
 the first and second *Adam*, Men are sown the World natural, so are they Sons of the first: But they are raised spiritual through him in the Resurrection and the Life, and so are Sons of the second *Adam*. Who came to raise the Sons of the first *Adam* from their dead to living; their Natural to his Spiritual Estate. Perhaps it will be objected that the 47th Verse, *First Man is of the Earth Earthly;* and part of 49th Verse, *We shall all bear the Image of the Heavenly,* seem to imply a bodily Resurrection, but let the whole Verse be considered, and we shall find each thing, &c.

The Apostle (1 Cor. 15. 14.) do not say, The Natural is made a Spiritual Body, or the Natural Body and the Spiritual Body is one and the same; but he sets them in opposition as two distinct Bodies. The Body that is put in the Grave is a natural Body; but the Body that's raised is a Spiritual Body. And that none might think this Spiritual Body was the same, he adds, *There is a Natural Body, and there is a Spiritual Body.*

If a thing can be the same, and notwithstanding changed, for shame let us never make so much against the *Doctrine of Transubstantiation*, for Absurdity of it is rather outdone than equalled this carnal Resurrection.

His envy hath reached to Heaven, to prove, that the Saints in Heaven are not Perfect, but for the *Redemption of their Bodies*; which now

W. Penn. in his
Invalidity of J.
Falde's Vidica-
tion, p. 369.

370.

T. Eilwood in
his Answer to
G. K's 1st Nar-
rative, p. 149.

W. Penn Reason
against Rail-
p. 134.

Richard Hub-
berthorn's Col-
lection, p. 119.

if

if People mind the Scripture, there is no such Strife in it, as the *Saints* in *Heaven* have receiv'd the *Redemption* of their *Bodies*.

**W. P. Reasons
against Rail.p.
138.**

If the Compleat Happinefs of the *Soul* rest Re-Union to a carnal *Body*, for such it is So then never cry out upon the *Turks Alcoran*; such a *Heaven*, and the Joys of it, suit admirably well with such a *Resurrection*.

Concerning Christ's coming to Judgment.

**G.W. Light and
Life, P. 41.**

What is that Glory of the Father in which Christ coming is? Is it visible to the carnal Eye? where is that coming to be? Is it now to be looked for outwardly?

We acknowledge the several coming of Christ according to the Scriptures, both that in *Flesh* and that in *Spirit*. But three coming of Christ, not only that in the *Flesh* at *Jerusalem*, that in the *Spirit*, but also another coming in *Flesh* yet to be expected, we do not read of.

**Id. Nature of
Christianity P.
29.**

Dost thou look for Christ as he was the Son of *Mary* to appear outwardly, in a bodily Existence to save thee? If thou dost, thou may'st look with thy Eyes drop out, before thou wilt see such an Appearance of him.

Id. Brief Discovery of the dangerous Principles of J. Horn, p. 9.

And as for that, 1 *Thess.* 4. 15. concerning the coming of our Lord from Heaven, which Mr. H. blindly put afar off; the *Saints* who then were alive remained unto it. — So their Conversation was in Heaven (*viz. a Heaven within the Earth*) they did not say their Conversation was at a distance, above the Clouds, from whence you look for a Christ.

Concerning Heaven and Hell.

ere is none have a Glory and a Heaven but *G. F. G. Miff.*
 them. *P. 214.*

deny the Locality of Heaven and Hell not *W. P. Rejoyned*
 offensive, and it looks too Carnal and indeed *P. 179.*
 metan (*viz. to assert it*)

erning doing Servile Work on the Lord's Day,
 and of the Royal Law.

id that Quaker sin therein or not, who late- *Truth Defend-*
 ought on the Lords-day, an old Doublet into *ing Qua. P. 29.*
 Gells Church in London, and sat upon the
 munion Table mending it when the Dr. was
 thing? *G W.*

What wilt thou still continue a Papist,
 thou countest it such a crime to work upon
 communion Table, as if it were a more holy
 then another? Where dost thou read in
 ture that Men must do no work on the first
 of the Week. *Obs. But to save them on all sides the*
infallible spirit can go both ways for and a-
the Observation of the Lords day: And both as
ed by the same spirit. Thus G. Fox Determines in
istle to all Christian Magistrates and Powers
ristendom, p 12. So all Friends of the Lord
that be moved to set open your Shops or do
work on the First day, which the false Christians
their Sabbath — Do not ye Judge all that do
[open shop] as ye do that be not moved to
service as ye are to do that day. And all that
not do that service [viz. open shop] on that
as ye do as are not moved by the Power of
Lord God, do not Judg them that doth such
vice on that day. Obs. Here he makes them the false
istians who call the First day of the Week their day
Sabbath or Rest.

Is the Moral Law, or *Ten Commandments* a Rule to a Christian's Life or is it not? *G. W.* Thou Might as well ask if the Moral Law as callest it be a Rule to Christ? For the Christ Life and Rule is Christ, who is the end of the Law for Righteousness who came not to destroy but to fulfil it,

Concerning the Church of England's Ministry

Taken out of W. Mathers Appendix, which he quoted out of a Noted Quakers Book, Intituled. A Strict Account of Babylon's Merchants, &c. by R. Crane Printed for Tho. Symmonds at the Bull and Mouth 1660.

There is a Cup prepared for you, being mixed with *Plagues, Woes, Miseries, Sorrows, Torments and Eternal Burnings*, which you shall not escape for you are found from the Lord God worthy of it and a treble Portion is to be given unto you. You are, *viz. Antichrists Deceiving Sinners and Deviling Wolves — Flames, Flames, Flames of Hell* is prepared by the Lord to consume you as dry stubble. In the Light of the Eternal God, I have beheld, you, and all your Actions. — If I should parallel you with *Savage Beasts*, I could not easily do it, I think, be they never so fierce — Men of Prey, such as you are, is quite out of kind, and not to be parallell'd by any thing that draweth breath.

—— Oh! Full of all Subtilty, Children generated of the Seed of Deceit, brought forth out of the Womb of Wickedness, and nourished up in the Breasts of Witchcraft, and rocked in the Cradle of Idleness. — Oh! What shall I say concerning you? *God's everlasting decree is sealed against you, burnings, burnings, burnings, with unquenchable fire is your Portion from the Lord God of Heaven and Earth.*

Concerning the Dissenting Ministry.

An ill-bred Pedantick Crew, the Bane of Religion, and Pest of the World, the old Incendiaries

chief, and the best to be spared of Mankind: *W. P. Quak. a new Nick-name &c. p. 165.*
 from whom the boiling Vengeance of an Irri-
 God is ready to be pour'd out.

we have nothing for them but *Woes & Plagues*, *W. P. Serious Apology, p. 106.*
 have made drunk the Nations, and laid to
 on Downy Beds of soft Sin-pleasing Princi-
 while they have cut their Purfes, and pick'd
 Pockets. Tophets prepared for them to Act
 Eternal Tragedy upon, whose Scenes will
 renewed, direful anguishing Woes, an Eternal
 unexcusable Justice.

Quakers are the *ONLY* Ministers of Christ.
Great Mist. p. 267.

Quakers are in the Truth, and *NONE* but
Quakers Chall. p. 3.

Mr. G. Whitehead and others of your Teach-
 have Published some late Creeds seemingly Or-
 and repugnant to the errors above Quoted (in
 particulars.) Yet considering what he hath
 in his Counterfeit Convert, pag. 72. Printed

I may see cause otherwise to word the
 and yet our intention be the same, and
 Joseph Wyeth in his Primitive Christianity, p. 6.

in 1698. hath said in behalf of the Quakers,
 Principles are now no other then what they
 when we were first a People. *It is left to*
serious consideration whether the Quotations
given, are consistent with those New Creeds, and
Mr Joseph Wyeths so saying, is not a full con-
clusion that your Teachers are not in the least
different from their former vile and monstrous Prin-

note. As above said most of these Quotations (none
 which are Retracted by the Quakers) are Attested
 near 200. more of the same Nature in G. K's.

Third

Third and Fourth Narratives, by Eight Ministers of the Church of England, viz.

Dr. *Isbam*, Rector of *St. Botolph Bishops-gate*
 D. *Wincop*, Rector of *St. Mary Abb-Church*.
 Dr. *Bedford*, Rector of *St. George Botolph-l*
 Mr. *Altham*, M.A. Rector of *St. Andrew Under*
 Mr. *Bradford* M.A. Rector of *St. Mary le-B*
 Mr. *Whitfield*, M. A. Rector of *St. Martins L*
 Mr. *Butler*, M. A. Rector of *St. Mary Alderman*
 Mr. *Adams*, M.A. Rector of *St. Alban Wood-j*

Note, That the Quotations above given do agree with the Books out of which they are taken, as in the Margent. I George Keith do affirm and to prove before any impartial Auditory to the Quotations, if they will dare to deny them, and if they dare to own them, I offer to prove them More Heretical & Antichristian and so far as they relate to the Persons of their Opposers most Uncharitable

P O S T S C R I P T.

the above-cited Quotations, it is plainly evident that the Quakers Belief in these Ten Articles is as followeth.

Concerning their Infallibility: They affirm that they are Infallible, that God hath given to them his Attribute to Mens Hearts, and that they are equal with God.

Concerning the H. Scriptures: They say that the Scriptures Humane, and that no command in them is in it self oblig- that what they speak is of greater Authority than the H. tures, that the Gospels of St. Matthew, Mark, Luke and John, dust, and the Serpent's Meat, that is the Devils Meat.

Concerning the H. Trinity: They damn the H. Trinity to it of Hell, and call it Conjuratation, affirming the Three ns of God the Father, God the Son, and God the H. Ghost, Three Nothings.

Concerning Christ & his Blood: They utterly deny that Jesus t who suffer'd under Pontius Pilate, was properly the Son od, or that we are to be sav'd by his Merits, but affirm that Light which every Man brings with him into the World, ficient for every Mans Salvation without any thing else; that the Blood of Christ is no more than the Blood of any

Concerning Baptism and the Lord's Supper: They affirm Baptism & the Lord's Supper are no more Duties to Chri- than Circumcision is, which they renounce (as they say) by me Spirit, by which St. Paul renounced Circumcision. They infant Baptism the Doctrine of Devils, and the Lord's Sup- ne Table of Devils.

Concerning the Resurrection: They deny the Resurrection e Body after Death, calling that Article of our Faith as d as the Doctrine of Transubstantiation is.

7. *Concerning Christ's coming to Judgment:* They deny the Article of Christ's coming to Judgment at the end of the world, saying, that there will be no other coming of Christ, than that which has been already, or that be within Men.

8. They deny any other Heaven or Hell then what is within Men, calling all other Mahometism.

9. They allow doing servile Work, as opening Shuttles on the Lord's Day, to sell Goods, and Taylers to mend Cloaths that day, and deny that the Ten Commandments are given to Christians, and especially the Eighth Commandment. A Quaker said, *he had a Command immediately from Heaven to take away the Priests Hour glass*, which being complain'd of, he made this answer, great Myst. p. 77. *viz. and for any thing that is moved of the Lord, to take away your Hour-glass from you, for the eternal Power it is owned.* Note by the same pretence, they may take away the Church Plate or any thing else, for E. Burrough their Prophet saith, *Our HEIRSHIP is to possess the uttermost part of the Earth*, in a Declaration of the Quakers signed by E. Burrough and 15 more p. 9. which is the same Principle with John of Leiden, and other German Enthousiasts, that all right to any worldly Substance is founded on God, and that none had a right to any thing but the Saints.

10. For these Reasons they call all Ministers of Jesus Christ and Preachers of his Gospel (always excepting themselves) most unchristian and uncharitable Names.

The Quakers are not wronged in any one Citation, and are left to the Judgment of all serious Christians, whether they believe or not the Doctrins which are contain'd in them. All serious Christians are desired to have this Sheet in their Houses, as they have opportunity to shew the poor deluded Quakers their Errors, which 'tis hoped many of them do not believe, and will renounce as soon as they do.